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WEEKLY REVIEW.

—We are exceedingly glad to learn that Mr. K. A. Burnell, a lay evangelist who has been much used of the Lord in America, 'whose praise is in the Gospel throughout the churches,' is shortly to visit India, and for a season to lend a hand to the workers here.

—Lord Ebury, while thankful that the Archbishop of Canterbury has at last ascertained the existence, within the Church of England, of a formidable conspiracy to destroy the principles of the Reformation upon which she is founded, is very much astonished that the Primate has remained so long in ignorance of that what has been patent to every body else for the last 15 years.

—We have been favoured with a copy of the Orissa Baptist Mission Report for 1876-77. The principal stations occupied are Cuttock, Berhampore, Ganjam, Choga, Piplee. There are five European missionaries. Native preachers, 12 Baptized last year, 74. Number in communion, 887. Orphans, 523. Regret is expressed that at Cuttack the number of members has been reduced by the exercise of discipline in the case of some who had made shipwreck of faith and a good conscience. Here is an account of a visit to the Rajah of Dhenkenal:

"In the afternoon we went to see the Rajah, though with little hope of gaining an interview, as he had been very seriously ill: a native doctor had some time before given him by mistake a deadly poison, which nearly proved fatal; he was also suffering from an abscess. He nevertheless, after sending an apology for having to be seen in his dishabille, received us in his bedroom. We found him confined to his cot, and only able to recline in one position. He was reminded of the supreme importance of being at peace with God through the Lord Jesus Christ, and having his mind at all times, especially in circumstances of affliction, stayed on Him, to which he nodded assent. He expressed his belief that the Church prayed for him, and seemed comforted by the idea. It proved our last interview with him at his residence, though we had another in Cuttack some two months before his decease. The necessity of a Mediator between God and man, and Christ being the only Mediator, was on that occasion, among other matters, discussed."

Previous Reports made mention of an old Gooroo who had induced many to abandon idolatry and caste, and acknowledge and worship One supreme God. We find this notice of him in the present report:

"We believe the old man was sincere, and desired to benefit his countrymen. Unhappily some of his disciples were bad men, whose practices brought them into collision with the authorities, and got him into bad repute. Still the old man to the last pursued his course with increasing popularity. He had a presentiment of the time when his death should take place. Shortly before it occurred, he called to his disciples present to remove him to the outside of the house. It is said, held by them he stood with his face toward the east, and crying out three times, "O incomprehensible Lord," expired. He had the New Testament and several of our tracts read to him, and was not ignorant of the way of salvation. Whatever may have been his defects, it is a fact that he did much to uproot idolatry and prepare the minds of many for the hearing of divine truth. We find his disciples more accessible and willing to hear the Gospel than others."

In a certain village a man was found to be residing who had a copy of the New Testament which he had had for years and was accustomed to read daily. Five editions of the N. T. have been published in the last 15 years, while four only were published in the previous 40 years. Tracts, etc. printed last year, 29,710 copies. Of the 45 who were baptized at Cuttack, 23 belonged to the orphanages. Under the head of Khoordah the Report says:

"On the 9th July, 1876, we had the privilege of baptizing into the faith of Christ, and admitting into our church fellowship, an aged gooroo of Barampora in Killah Banki. Staying about a month with us after his baptism, our brother went back to his own village. We had the pleasure of seeing him more than once since that time; and not many days back from the date on which we are writing—June 11th—we saw him again in our house, and had an opportunity of exhorting him "to cleave unto the Lord." In addition to this, two others from our community have also been baptized, and we are thankful to say are now walking "in newness of life."

—We acknowledge receipt of a copy of the 2nd Report of the Bethel Sonthal Mission. This mission is in charge of Mr. Haegert, who was for a year or two connected with Mr. Boerresen's Mission. The head station is Khairaboni. In August, 1876, a man and his wife were baptized; in March last, two men and two women were baptized. The chiefs at first declared that any who became Christians should be regarded as out castes; but they were afterwards persuaded to revoke this order, after four hours' conference with the missionary. In the Teachers Training school are 15 pupils. Connected with the Mission is a Dispensary said to be very useful. Receipts for the year (contributed in this country) about Rs. 6,700, about Rs. 3,000 of which were expended.

—The absence of the Monsoon has caused the prolongation of the hot season till the present time when, in Bombay, the thermometer daily reaches 87°. But matters are of course much worse up country. In Agra and other places great numbers are stricken with heat apoplexy.

—A friend in N. India says: "Prospects here are very bad. The Punjab will be worse than the Madras districts. Some 20 millions of people will be affected on this side of India by the want of rain. May God pity the poor. There is, I fear, a terrible time before them." It now appears that India is likely to be visited with a calamity of all but unprecedented magnitude. The burden of famine is almost always present, but almost always moving; now in one province, the next year in another; local, and alleviated by the fact that good harvests are enjoyed in other parts of India But it now appears probable that we shall have a famine in all the Presidencies, reaching from one end of India to the other. We were congratulating ourselves that we were gradually gaining upon the desolating power of this terrible spectre, by means of improved communication, irrigational schemes, municipal institutions and sanitary measures; and now, in A. D 1877, we are suddenly bewildered and appalled by the announcement that a Famine is impending in all parts of the country of a most aggravated character, to meet which the grain resources of the country will be altogether inadequate. Simultaneously, a telegram from Egypt announces that the Nile is extraordinarily low. The war in S. E. Europe will seriously affect the supply of grain from Odessa and other Black Sea ports. China has a famine of her own, and holds out her hands to other countries. Is it not the day of the Lord's controversy? Those who believe in the Government of God, and not in the self-government of Nature, know that while there is a future judgment for individuals, there is a present judgment for nations; in other words that God deals with nations is such a way as to illustrate the grand principles of his administration, and to bring confusion upon those who contravene these. We have very little respect for the cavils of those who seem to think that God is the one Being in the universe who is without independence, having tied his own hands by the laws of nature. We believe that all the processes of nature are as flexible and yielding to the touch of God as the helm of a vessel is to the touch of the helmsman and vastly more so; and that moral considerations and moral ends are supreme in the estimation of Him in whom we live and move and are. God is the hearer of prayer. But He is also a righteous Judge.

"Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord God." Ez. xix. 13, 14.

—It is said that people from the famine districts are pouring into Bombay at the rate of 1000 a day. These are probably not all from the famine districts. We saw the other day a party of half a dozen women, well dressed and apparently strong enough to work, who were begging; they said they were from Kolapore which is certainly not a famine district. There ought to be some public work organized where these numerous immigrants could find employment; and those who can work should be compelled to desist from begging. Otherwise there will be a great deal of mistaken charity, and those who most need relief will fail to get it. Some very prompt measures need to be taken by the Municipality and the Police, that the rapid increase of population may not be the occasion of sending our mortality rates still higher. By the by we notice that a meeting to devise relief measures was convened in Calcutta, but dissolved without any subscriptions, in consequence of a communication from the Lieutenant-Governor to the effect that the Government of India was not desirous that any action should be taken in the matter by private agency at present, as the Government felt quite confident of being able to deal with the sufferers by the famine satisfactorily. The Government has not been lacking in confidence, but half a million of people have died in S. India, whose lives might have been saved. Yet Lord Salisbury, in his address at Cooper's Hill College, says: "There is, I fear, no hope that we shall attain to any thing like the success in coping with this famine that was attained in dealing with the famine in Behar."

—The *Christian World*, describing the state of things in France, says: "Every thing which can irritate and goad and sting the Republican party beyond the bounds of self-control, in order to provoke a popular demonstration which may serve to justify the crushing out of the newborn liberties of France by force of arms, is being resorted to."

—We learn from the Rev. Mr. Leupolt, Agra, that Native Christians in India are invited to compete for a prize of £20 for the best essay on the following subject:

"The Religion of the Lord Jesus Christ, as contained in the Holy Bible, is the one true Religion and intended for all mankind, proved from experience and from the Old and New Testaments."

The essays may be in Bengali, Urdu or English. Examiners are to be appointed by the Committees of the Ch. Miss. Society in India; members of other Missions will be associated with those of the C. M. S. in the adjudication. The names of the examiners will be published hereafter. The Native Christians of this and of the Madras Presidency are not much interested in this, except those of them who are good English scholars. The prize is to be given for the best Essay, in whichever of the above-mentioned three languages written. To many minds the word 'experience' will appear ambiguous. We can hardly suppose that it is intended to apply exclusively to the personal experience of the writer, but rather to take in the evidence furnished by the effects of a cordial reception of the Gospel, generally. If the former application is the correct one, it would be well to state it positively.

—*Narul Poornima*, commonly called Cocoa-nut day, is with the Hindoos the annual day of Atonement, when they get a release from the sins of the past year by *prayaschitt*, and open a new account. On this day the sacred string is renewed. And on this day, cocoa-nuts are thrown into the sea by thousands, to propitiate the sea and get the monsoon wound up so that the Native craft can go to sea again. It is to be hoped that we have not had the whole of our monsoon for this year. The rain-fall in Bombay has only been half the average. Many Europeans we are told assembled to witness the scene of the cocoa-nut throwing, but not a few Christians came together in Falkland R. Hall to pray for the people of the country. Jeremiah said to the Jews who were about to be removed to Babylon: "Seek the peace of the city whither the Lord hath caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace." It is surely most fitting that Christians should at the present time come together to pray for the welfare of this stricken country. Much prayer was offered on Thursday. There was a Bible Reading on the subject of the humanity of Christ, and it was found very profitable to listen to the testimony of the Old and New Testaments with regard to the nature of Christ's humanity, body and soul, the predictions concerning it, and the necessity of it in a redemptive system. A number of beautiful pieces from Winnowed Hymns and Sankey's enlarged Hymn Book were sung by a choir, and a number of other hymns by the congregation. Remarks were made by Dr. Partridge and by Messrs. Bowen, Robbins, Smith, Sharman, Morris and Blackwell.

—We have had no rain at all this week. Should not Christians continue to unite in prayer for rain, so long as it is needed?"

—The American papers speak of an unusually abundant harvest over the whole of the United States.

—We begin now to be in a position to estimate the accounts of Russian atrocities. The *Times* publishes a telegram from its special correspondent at Pera in which the following statement is made:

"In the Turkish provinces, where the officials control not merely telegrams, but even letters of correspondents, none but Russian atrocities can be sent in any way, and the more of these the correspondent sends the higher the favour he enjoys and the greater the facilities given him for moving from place to place and transmitting news."

We make a rather long extract from the *Times of India*. We cordially agree with the writer in condemning the idolatry of Europeans, but are unable to admit the truth of his remarks in extenuation of Hindoo idolatry:

"It was painful to read the other day that a Christian Bishop regards the famine which is desolating Southern India as a chastisement of the idolatry of the people. Now idolatry, by which we mean a low, material form of faith, has its own punishment, its natural punishment, as Bishop Butler would call it, in the spiritual poverty and general, moral, mental and material backwardness of the people that practise it. The religious condition of the people of Southern India is the result of causes for which they are not personally responsible, but for which, according to the general economy of the universe, tney pay the penalty. It is, therefore, at once irreligious and presumptuous to interpret the present exceptional calamity as a special chastisement of the Hindoos for their religious creed, and it is certainly not from the New Testament that the Bishop could have learned such a doctrine. So far as idolatry is an intellectual error it is worthy rather of pity than anger. If we consider it in this light we shall perhaps gain a truer insight into the far worse idolatry which is continually practised by people who have abundant intellectual light, and who pride themselves on their spiritual knowledge; the idolatry of material wealth, of national glory, of sensual good, of fame, even of fashion. It would, perhaps, be as well if our preachers would direct their batteries rather more frequently against these idols, and particularly at a time like the present, when a little more self-knowledge would be good for all of us. During the Irish famine of 1847, a fellow of Oriel produced a powerful effect in Oxford by a pamphlet in which he protested powerfully against the Pharisaic self-complacency of Protestant orthodoxy, and the total absence of any serious efforts at self-denial in the University. There was not a wine-party the less, he said, in Oxford, while thousands of children were dying for want of food in Ireland. If Arthur Clough had been in India now, he might have perhaps pointed to the fact that hundreds of thousands of rupees are subscribed by Englishmen for racing sweeps at Umballa, and elsewhere, while millions of human beings in India were in want of food. The guardians of the public purse are bound to practise the strictest economy, for they are simply trustees, but individuals are equally bound to practise some self-denial at a time like the present, if their religion is anything better than a name. A much greater effect would undoubtedly be produced on religious Hindoos by a serious acknowledgment of our own short-comings, than by any of these presumptuous interpretations of what we are wholly unable to comprehend, and have moreover no authority to explain."

And Arthur Clough might have a word to say regarding conductors of newspapers who ungrudgingly abandon their columns to the utmost demands of Umballa Sweeps and the like. If our contemporary could snatch a little time for a closer perusal of the New Testament, he would find that its condemnation of idolatry is at the least as severe as that of the Old Testament. The doctrine of a special Providence is clearly taught in the New Testatement. There is little on the subject of idolatry in the Gospels, because the personal ministry of our Lord was confined to the Jews. (See Matt. xxiv. 7, Rom. i. 1 Cor. vi. 9. x. ii. Rev. xxi. 8. xxii. 15, and many other passages.) Our contemporary admits that idolatry has "its natural punishment in the spiritual poverty and general moral, mental and material backwardness of the people that practise it," and yet seems to be very much concerned lest the people should be pained by hearing it spoken of unfavourably by those who have more light than themselves. We never yet heard that people were brought out of darkness by carefully concealing from them the fact that they are in darkness. If the first preachers of the Gospel had been careful to teach the idolaters of Europe that they would not be held accountable for their polytheism and idolatry, there is no reason to believe that it would now be the privilege of the West to give light to the East. Our contemporary's argument that "the religious condition of the people of S. India is the result of causes for which they are not personally responsible, but for which they pay the penalty," is an argument that, if it has any force at all, may be extended to others as well, say, to those whose "far worse idolatry" the T. of I. denounces. We can assure our contemporary that his tender solicitude for the feelings of Hindoo idolaters is very much misplaced. Their own religion has severe condemnations of idolatry; and there are many among them who are pleading with them to abandon it, and who grieve to be discountenanced in this by the English press. Men will not abandon idolatry till they know that it is a mode of worship strongly condemned by God. It will seem very strange to them to be told in one breath that idolatry is a blight and a curse to them, and in the next that God is not opposed to it. If God is a kind Being he must abhor a system that has the effects pointed out by our contemporary, and must have a very special indignation against those who knowing that it involves such awful degradation as is depicted above, are very fearful lest idolaters should be told that they are responsible for it. They *are* responsible for it, and they know that they are responsible for it, and there is not one among them who does not habitually recognize this responsibility. And they who know what unspeakable advantages pertain to a deliverance from "the punishment" which, our contemporary says, follows idolatry, are under still greater responsibility to do what in them lies to make the people of India acquainted with these advantages.

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THE TIME OF THE END. X.

Nothing so little becomes one who seeks to explain unfulfilled prophecy, as a disposition to dogmatize, nothing better becomes him than humility, nothing will prove a greater snare to him than a desire to be accredited with the discovery of certain views. When we remember all the mistakes that even good men have fallen into, when we remember that even the much-favoured companions of our Lord Jesus, were egregiously in error as to the nature of his kingdom until close upon the Day of Pentecost, we see the importance of guarding against an overweening attachment to our own views. The testimony of the past leads us to believe that when the day of the Lord's manifestion arrives, it will be in some particulars a surprise to all. In some respects, some believers will find their views attested; in other respects, other Christians will be found to be right; but in all probability, all will be found, in some particular, to have come short of apprehending the sublime reality. God rebuked the mistaken men who had rebuked his servant Job; but he himself rebuked him. Let us guard against a feeling of asperity toward those who see not as we see. Such a feeling is more often found in conjunction with self-glorying, than with a pure zeal for the cause of God; we look upon it as a personal affront that men should disparage the views with which we have become identified. The other day we saw a paragraph in which some remarks of an American paper about Mr. Moody and Second Adventism were stigmatized as "profane, scoffing and impious." As the remarks occurred in an excellent religious paper, we made haste to read them, but not a trace could we find of profanity, scorn or impiety. The fact was that the writer of the paragraph had allowed his zeal for certain views of unfulfilled prophecy to get such possession of him, that any thing like dissent appeared to him as black as infidelity itself. We refer to this, just to impress upon ourselves and others the necessity of guarding against such acerbity. From our present point of view, there are difficulties connected with any system of unfulfilled prophecy, and we should not be offended if difficulties that we make light of appear formidable to others.

The first effect of the coming of the Son of Man for which we look, will be the identification of his own people and especially of those who are most conformed to the Son of God. Thousands of persons in churches that are separated by a great chasm, and hold essentially different systems of Christian doctrine, profess to regard Christ as their Lord, and have no doubt that when he shall appear, he shall appear in their behalf, avouching them to be his own peculiar people. Now on the supposition that Christ should appear somewhat as Ezekiel describes him (i. 26, 27), in a visible, human, but radiant form, there would be nothing in any such manifestation to determine whose Christ is the true one, who have the true conception of him and who are true believers. The difficulties of the church will continue unsolved. But let us suppose that

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before that day, the prayer of our Lord concerning his people should be fulfilled, and that Christians of many different denominations, differing in non-essentials, should become spiritually conformed to Christ, and attain to the blessed spiritual oneness invoked for them in that prayer, (though separated perhaps by oceans and scattered abroad among all nations) and that our Lord should bear testimony to them as he did to the disciples on the day of Pentecost, when tongues of fire sat upon each of them, in that way or in some greater way, what would the effect be but to reveal Jesus on the throne of heaven unto all men, to reveal him not merely physically but in all the divine and peculiar features of his character. "I am glorified in them;" "the glory that thou hast given me I have given them." They are joint-heirs with Christ.

Now we fully believe that the prayer of Christ is to be fulfilled, and is to be fulfilled at a time when the world is essentially in such a state as it is now in. For one result of this manifested oneness of Christians with each other and with Christ is that the truth of Christ shall be immediately disentangled from all the crudities and imaginings and impostures of men, and that the world will believe that Christ is the Sent of God, the Saviour of the world All the ends of the earth shall then see the salvation of God, and all the tribes of earth shall wail, being suddenly convicted of their antagonism to Him who sitteth upon the throne by the demonstrated fact that glory, honour and immortality are with those whom they have been despising and whose Gospel they have been rejecting. Our Lord will come to be glorified in his saints and admired in all them that believe; but if the Master himself is physically present how can our gaze be directed to any other than himself? In his glorified people we see himself; have in fact such enrapturing views of himself as we never before had dreamt of. Isaiah in his 6th chapter tells us he saw the Lord on a throne high and lifted up, but says not a word of the form or person of the Lord; it is the seraphim, shielding their faces with their wings, and crying, "Holy, Holy, Holy, Lord God of Hosts, the whole earth is full of thy glory," it is this that seems to have given him his deepest impressions of the glory of the Lord. The angel that appeared to John (Rev. xix. and xxii.) seems to have been one of the latter-day believers; he tells us as much; 'I am one of those that keep the sayings of this book.' (Compare Rev. i. 3.) Read carefully Psalms xcvi. xcvii. xcviii. An angel is simply a messenger. As our Lord has not seen fit to employ celestial beings to preach the Gospel, or to instruct his people, it does not seem likely that he will employ them to judge among his people and separate them. Paul says, know ye not that ye shall judge angels? And Christ said: "Ye who have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

THOUGHTS ON THE GOSPEL OF JOHN.

"THE Father loveth Son and hath given all things into his hand." iii. 35.

All things relating to man's redemption. Hereby we may know if our God is upon the throne or not. He that is upon the throne has a love for Jesus Christ that can only express itself by giving all things into his hand; is this the God whom we know? Thus Christ becomes a touchstone for all mankind. They who see no beauty in him that they should desire him, no grandeur in him that they should reverence him, no excellence that they should consecrate themselves to him, show plainly that they are worshipping a God who has no existence. Thus as the Gospel makes its way, men are found to be without God. All things are delivered unto me of my Father. Some one will ask: When, at what moment did God give all things into the hands of his Son? Before that moment was he without the burden of all things, and afterwards did he bear it? Only a divine being can bear the burden of all things; and if Christ was God he must always have been bearing the burden. All these and a thousand similar difficulties are removed by a very simple consideration. In communicating instruction, it is necessary to have regard to what the scholar already knows or knows not; his power of apprehension is directly as the knowledge he already has. Christ was found at first in the likeness of sinful flesh; this was what he appeared to men; he appeared a man and the presumption was that he had a nature like that which is common to man; but the nature common to man is a sinful nature; so, at first, the presumption was that he had a sinful nature. When the voice is heard from heaven, witnessing God's perfect satisfaction with him, we learn that Christ differs from all men, in sinlessness; we are prepared to see displays of power such as are not found with ordinary men, and to receive his testimony concerning the things of God and of the other world. But he is not invested with earthly grandeur; he moves among the poor and the obscure, and is disparaged and suspected by the learned and great. It seems to us that we can conceive of a greater dignity, of a sublimer authority, of a mightier kingship than wesee in him. Can we believe that he is the greatest, the highest, the last of God's messengers? We must endeavour to enter into the state of mind of those who looked on Christ in the flesh, and it is matter of thankfulness that we have so many indications in the Gospel of what their state of mind was; and when we appreciate this to some extent, much that is peculiar in the language of our Lord will find its explanation. Jesus Christ is the Same, yesterday, to-day and forever; the image of the invisible God; God manifest in the flesh. Yet when men saw before them a man in form and features not unlike others, eating, drinking, sleeping, walking, conversing; often rudely and contemptuously addressed; when needing to visit a distant place, walking to it; never in more than one place at the same time; not recognized by the elders and high-priests; having brothers and sisters and cousins in common life; not waited upon by angels, but waiting on himself and others; explaining things in the word of God very differently from what men were accustomed to hear; with fishermen and publicans for his tax-gatherers; it was in the very nature of things, notwithstanding his wonderful works and blameless life, almost impossible that men should see the divinity in him. Very gradually indeed, must their minds be prepared for the recognition of his real dignity. The ascension of Jesus far above all principality and power and might and dominion and every name that is named, in this world or the next, is not so much an ascension for his body, his human nature; that were a small thing, in comparison; the all-important ascension is that of faith grasping step by step the rising indications of Christ's greatness. So that if one should hear the words, "the Father hath given all things into his hands" and should ask, when? the answer would be, when you believe it. "This day have I begotten thee." When? In the day when thy faith grasps this truth. The believer, under the dispensation of the Spirit, familiar with the fact of Christ's divinity, is surprised, when he reads the Gospels, at certain expressions of the Lord, which he will easily understand if he puts himself in the place of those who first heard them. They thought of God in the heaven, upon the throne, eternal, immortal, invisible, and were ready to be offended by any thing that would seem like an encroachment upon his prerogatives. Hence, our Lord constantly speaks of himself as "sent," "commanded," doing what the Father gave him to do; gradually abridging the apparent interval between himself and the Father, until at last he tells the disciples plainly, He that hath seen me hath seen the Father. Thus the ladder that Jacob saw reaching up to heaven, with angels ascending and descending, is planted in the first chapter of John and lifts its head in the last chapters, resting its last round on the throne of God.

He who knows all things, knows I long, I pant, to love Him perfectly, and to live every moment to His praise, with the full exertion of my powers.

ARE REVIVAL CONVERTS STRONG?

(*Communicated.*)

"Do you not find that those who are converted quietly or come into the light gradually, are more firm than those who profess conversion in the excitement of a revival?" This is often asked; generally by the unconverted. It indicates the struggle to find a reason for not coming to Jesus *now*, and for not publicly confessing Christ. But it is sometimes asked by the saved also. Perhaps they came to Jesus by slow stages, or they may have been discouraged by shallow ground professions in a revival. A singular remark of this character appeared in a religious periodical some time ago. After speaking heartily in favor of "revivals and revivals and continuous revivals," he urges the use of the regular means of grace for soul-saving thus;—"The unsaved will be brought to Christ week after week all through the year without special excitement or commotion, and hence with more prospect of permanent abiding, and more opportunities for careful training." We quite deny the above "hence." The noisy revivals of king Asa (II Chron. 15, 10-15), Ezra, (ch. 3, 10-13), the Apostles (Acts 2, 2 etc.) produced as permanent effects as any other style of reformation on record. The writer was not converted in a revival. But he has seen scores who surrendered to Jesus under special revival excitement that have proved far more abiding than he. During twelve years of Christian work he has seen many come to Jesus in revivals and many others in ordinary meetings or at home and other places. Having often heard the above objection intimated, we have carefully observed the comparative outcome of the two kinds of professions. Besides the keeping of the names of those joining the Church, we have remarked the progress of those who have joined others or kept aloof from connection. The result of the survey is this:—*Revival converts are fully as strong and as continuous as any others.* As for training, all need that alike. The converts who find peace in revivals are largely church goers. Many of them know a deal of truth, but have not received it in the heart. THE CHRISTIAN under the caption "How do the young converts stand?" says:—"It may be asked in a right spirit; for Paul said to Barnabas in Antioch: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and *see how they do.*" (Acts XV. 36.) But adds: "This question is also asked by another class of persons who are more fearful of being deceived, and losing their character for shrewdness, than ready to take part in the work themselves, and so have the opportunity of undeceiving souls whom they might meet with. They have been at times (as all of us have been) mistaken in their opinion of some hopeful case, and so have become suspicious of all cases. We had among us here in Scotland a singular man of God, professor of Hebrew, Dr. Duncan, who died some years ago. Perhaps the class of persons we refer to might take a hint from the following anecdote given in his Life:—A brother minister said to him one day, "Dr. Duncan, I admitted a man of whom I thought that, if ever there was a converted man, it was he. But he went wrong upon my hands. Now I have another case, of which I think quite as well as the other (but no better), and *I'm afraid to admit him, in case he should turn out like the other.* What say you?" The answer of Dr. Duncan was as follows:—

"There was once a man called Simon Magus. This man took in Philip the evangelist, who was, no doubt, mortified at being so deceived. Just after this Philip was sent away from Samaria to a desert spot, and there he fell in with an Ethiopian nobleman reading his Bible, as he drove home from keeping Pentecost at Jerusalem. The nobleman asked him to take a seat with him in his chariot, and they got into conversation upon the passage in Isaiah that he had been reading. Philip threw such a flood of light upon it that the nobleman saw the Saviour in it, and longed to be baptized; and on coming to a pool of water, asked what was to hinder it there and then? 'Oh, a great deal, sir; for you see, I am a Scotchman, and was taken in the other day by a man they call Simon Magus, and it may be you will take me in too! But if you'll come *back next year, and I find you of the same mind, I'll admit you!*'"

All good people have a desire to protect the honor of the cause by avoiding superficial professions. But when to this we add an erroneous view of backsliding, it makes carefulness verge upon doubt and doubt to border upon a kind of religious skepticism. We believe that the blind men who "*immediately* received sight" had just as strong and permanent vision as the Bethsaida man who was led out of the town and whose first act in using the light was to "see men as trees, walking." If we were dead and were offered choice as to resurrection, we had as lief take the

method of Jarins' daughter who "straightway arose and walked," as that of the Shunammite's son who first "waxed warm" then "sneezed seven times" and finally "opened his eyes." God loves to show His power by raising the dead "in a moment, in the twinkling of an eye," wherefore He says,—"Behold *now* is the accepted time, behold *now* is the day of salvation."

[There is some valuable testimony on this subject in Finney's Autobiography and Elder Knapp's Life.]

NOTICES.

Received for Famine Relief at Sholapore, through M. Almeida Rs. 15; through L. E. Firth (list 22) Rs. 6½; G. B. Rs. 5; C. G. G. (Mhow) Rs. 5; M. P. Barve, Rs. 7.

For Famine Relief under Rev. Narayan Sheshadri from a Brother, (Egutpoora) Rs. 10.

The Rev. Mr. Row will preach a Sermon to children to-morrow, 11 A. M. in Falkland Road Hall.

Epitome of News.

Saturday, August 18.

—*Times of India*; Colombo, 19: "The Bishop refuses a trial to the Rev. Mr. Clark, save before himself, with an appeal to the Metropolitan. The Church is to consider Mr. Clark's ministrations as disapproved by the Bishop. It is rumoured that the Bishop intends to call a Synod."

—The *Whitehall Review* prints a letter written by the Rev. Reginald C. D, Blount to a private friend, from which we take the following extract:—"Now the new Order of Corporate Reunion—for it is not 'a new communion'—is, as I learn, simply and wholly constructive. It aims at building up and bonding men together on a common and long-accepted principle—a principle which both Rome and Constantinople allow to be good, Christian and sound. Things which have lapsed, been lost, or cast away, it will aim at restoring. It will restore the sacraments of Confirmation and Prayer Oil—and will bestow unquestioned orders. Its rulers (as I hears them say) don't assert that English ordinations are certainly invalid; but they assert (and this truly enough) that they are both 'questionable' and 'questioned' everywhere, both among Easterns and Roman Catholics."

—The Injunction against a Hindoo Maharaj to cease from disturbing the congregation of the Church of *N. S. D'Esperanca* with his music, has been granted. He has to bear the costs.

—The native who was lately shot at by a European at Sahibgunge died from his wounds on the night of the 8th instant. The European, whose name is Heenan, was put on his trial before Mr. Henry, and the case will be sent up to the Sessions.

Monday, August 20.

—*Times of India:* "The Czar has called out for military service 'all men in Russia capable of bearing arms who were hitherto exempt from service.' This is one of the most important telegrams yet received. For it is reasonable to conclude that such a step, which leaves nothing beyond, would not be taken early in the war but with a view to complications with Austria and England."

—Gunner Robert Jones, of 3-21st Royal Artillery, has been sentenced at Allahabad to be hanged for the murder of Sergeant Daniell.

—Sir Richard Temple paid a visit to Kolapore last week.

—A serious landslip has taken place in the sides of the working-shaft by which the passage of the water from Tulsi into Vehar has been almost entirely blocked up.

—*Bombay Gazette*; Poona, 19: An important conference was held yesterday at Gunesh Kind to determine upon the relief works to be undertaken in Guzerat and Kattyawar. Present—H. E. the Governor, the members of Council, Mr. J. B. Peile, Political Agent of Kattyawar, Colonels Kennedy and Hancock, and F. Mathew, Agent B. B. and C. I. Railway. After a long discussion, a resolution of Government was passed sanctioning a railway running from Bhownuggur into the interior of Kattywar. This line will run northwards towards Wudwan, and then westhwards. The extension is also sanctioned of the Bombay and Baroda line from Patree to Bhooj, this being considered part of a future line to Hyderabad. In Guzerat several branches will be constructed, including one from Dubhoy to Baroda. The Dhond and Munmar line now is sanctioned as a regular railway.

—Lahore, 18: The Amir is exclusively taken up with military affairs. The levies stationed at Seah Sung have marched to Candahar since the murder of Lieutenant Hewson at Quetta. The hillmen are in a state of alarm, fearing an attack by the British. The headmen of the Kakur tribe are prepared to throw themselves on the protection of the Amir, and active correspondence is kept up between them and Cabul.

Tuesday, August 21.

—*Friend of India* on the late Calcutta Conference: "Who that read the speeches made at the late Conference could fail to see the wide gulf that separates the two parties in the Church here, in spite of the courtesy of speech and the gentlemanly reticence which marked the discussions? The plain fact is, that the difference between the High Church and the Low Church party is radical, and will not be ignored, any more than it will be bridged over. The attempt to ignore it, and to treat the Church as if it were homegeneous, seems to us the fatal mistake that the ruling party in this country is making. And what candid reader of the Conference speeches, and of the correspondence that has since appeared in our columns, can fail to see that the Conference did nothing to heal the breach. It has certainly exposed it, if it has not made it wider. The tone of remonstrance assumed by the Church Missionaries plainly shewed that they knew the real object of the Conference to be—to put it frankly—inimical to them."

—Same: The *Indo European Correspondence* thinks it hangs us on the horns of a dilemma when it says "the critics of the Papacy blow hot and cold with the same breath. It was the duty of the Papacy as a spiritual power to interfere in the temporal affairs of other States. Yet, what is the whole burden of Gladstonian jeremiads against the Papacy, or Vaticanism, or whatever else they choose to call it? Precisely that the Papacy as a spiritual power interferes with the temporal affairs of modern States!" The writer is very dull, if this juggle of words has imposed upon himself. Is there no difference between the political intrigues of Rome to bolster up the despotisms of the world, let their character be what it may, and her interference, as the Catholic Church, in behalf of human interests trodden under foot for centuries? Instead of identifying herself with these last—the temporal affairs" in which she was bound to use all her power over the consciences of men to "open the prison doors and declare liberty to the captives,"—we see her for centuries impassive as the dead to such horrors as the slave trade, but suddenly roused into the most vehement activity when what are called "the interests of the Church" are touched. Her inaction and her action are alike her reproach. If Rome had ever realised her own grand ideal of a veritable Kingdom of God upon the earth, a power, that was ever rectifying human wrongs, relieving human misery, and arraigning the wrong-doer at her bar—the whole world would have bowed down before her. There was a period in her history that gave promise of this ideal being realised, but for the centuries past we have seen her constantly identified with despotism, and insensible to human ills and sufferings, only that she might retain her influence in the Courts of Kings. And two-thirds of Europe have become infidel as the result. There is no inconsistency in our complaining equally of her action and inaction in "temporal affairs." She is instinct with sympathy and activity, where she is bound to withhold both; and callous and dead where her influence over men, should be put forth to the utmost. We have seen her in the last ten years refuse to lift a finger on behalf of the slave, and yet ready to promote a great European war to strengthen Imperialism in France, that she might herself profit by it. The universal conviction is mistaken, if she is not at this very moment intriguing with her whole might for a new war between France and Germany.

—The Hon. S. C. E. Bayley in a long Minute on Khelat affairs, says: The entire view of the local authorities is well summarised in part of a minute recorded by Sir Seymour Fitzgerald, then Governor of Bombay, on the 10th February 1871. He writes thus:—

"Colonel Phayre seems to consider that the Chiefs have rights which it is our duty to see maintained, and he quotes from despatches written at various times by General Jacob in support of his views.

"But the state of affairs in General Jacob's time was very different from what it is now, In truth the change appears to be taking place in Beloochistan of which history gives so many examples in the old world, when feudal relations between a Sovereign and his Chiefs are, from the force of circumstances, from the growing power of the Sovereign, from his ability to maintain a regular force and in consequence to suppress rebellion, succeeded by a regime in which the power of the Sovereign become paramount and his fendatories take the diminished rank of powerful subjects. I do not believe it our policy to prevent his result."

I do not stop to discuss the abstract theories laid down in this passage. All I have to say is that the argument it contains is, as I hold, founded on two cardinal errors. It assumes that the relations of the Chiefs were feudal and not federal, an assumption which I have tried to demonstrate above is opposed to the deductions from history and to actual fact.

It assumes also that the Sovereign had power to crush his so-called feudatories and to compel them to assume the position of subjects. I shall now proceed to show that this was an error in fact, and that the present Khan's endeavours to effect this object throughout his reign, although backed by the entire moral support of the local British authorities, have wholly failed. It was this attempt that has been the real cause of the disorder and anarchy which has so long prevailed in Khelat.

—*Lucknow Witness:* "We are heartily glad to hear that Mr. Kinsman A. Burnell, a lay evangelist of long experience and great efficiency in the United States, will visit India during the coming cold season and make a tour for Christian work throughout the country. He is a man very much of the Moody stamp, and we are very sure from our personal knowledge of his methods and spirit that he will do excellent service wherever he has a chance. We trust he will be warmly welcomed by pastors and missionaries. His only desire is to co-operate with them for the conversion of souls and the edification of the churches. He will be accompanied in his tour by his brother, Rev. T. S Burnell, of the Madura Mission. Further particulars of the route to be taken will doubtless be furnished us in due time. Let there be much prayer for a blessing on the effort.

Wednesday, August 22.

—Sir Madava Rao, at the opening of a new military hospital at Baroda made a speech in the course of which he said:

"It was only the other day that I was engaged in settling a claim for several thousands of rupees on account of pearls, emeralds, and other precious stones purchased for the palace some years ago. As the prices were a matter of dispute, I naturally asked to see the gems. But, what in effect was the response of the palace Kamdars? Those pearls and emeralds and rubies had been, then and there, taken possession of by the devoted Hakims, were pulverized, calcined, mixed as stimulant ingredients in gilded electuaries, and were literally swallowed up by loving lords and languishing ladies! The sceptical may, however, suspect another and better destiny for those precious gems. Some of the fortunate Hakims, doubtless, esteemed these gems, more for their æsthetic, than for their therapeutic value! Far from going to renovate weak livers or lungs, the gems have probably gone to decorate healthy, pretty faces!"

—At Baroda a number of men were nearly poisoned to death by eating the fruit of the coral plant, *Jatropha Multifida.*

—*National Zeitung:* "The propaganda of the Russian Church among the members of other religions is powerfully assisted by the State legislation as well as by the State Treasury and troops. Any person who leaves the Orthodox Church, who attempts to induce others to do so, or, in the case of mixed marriages, who does not bring up his children as members of the Orthodox Church, is punished by detention in a monastery or banishment to the Caucasus or Siberia. Those who have not been to confession for more than two years are handed over to the civil tribunals for punishment; Jews are not permitted to reside in many districts of the empire, and the "Old Believers" and other dissenters are excluded from the Government service."

—The authorities of Surat have, according to the *Jamee-Jamshed*, threatened to withdraw police protection from the grain-dealing class, unless the latter make up their mind to effect a speedy reduction in the exorbitant rates they now demand for grain.

—A tea-planter in the Dibrugarh district is to be tried for having caused the death of a Native.

—Thousands of Brahmins are being daily fed in Jeypoor, to induce the gods to send rain.

—The Rev. W. A. M. Christopher, in the *Oxford Times* puts the following questions to Ritualists:

"1. How is it that the Holy Ghost never once allowed any one of the writers in the New Testament to call a minister of the Gospel a sacrificing priest?

"2. How is it that there is no command given to men in the New Testament to confess their sins to a minister?

"3. How is it that there is no case recorded of any such confessions being made?

"4. How is it that we nowhere read in Scripture of sin against God being forgiven by a minister of the Gospel?

"5. How is it that St. Paul never gave, in his pastoral Epistles to the young ministers Timothy and Titus, any instruction about offering sacrifice, or encouraging auricular confession, or giving priestly absolution?

"6. If the absolution in the Order of Visitation of the Sick means what Ritualists say it means, how is it that it is not ordered to be used for the healthy as well as for the sick? Surely the whole need forgiveness as well as the sick. And how is it that directly after the absolution there is a prayer to God for forgiveness?

"7. If the exhortation in the Communion Service means what Ritualists say it means, how is it that only those are exhorted to open their grief to a minister who cannot quiet their consciences by ordinary means? And how is it that absolution comes 'by the ministry of God's holy Word', *i. e.*, by the application of some of the exceeding great and precious promises of God's Word, and not by the judicial sentence of a priest. . .

"We do not merely condemn unsuitable questions in manuals for the instruction of confessors, but it is anguish to our hearts that the free and glorious Gospel of our Lord Jesus Christ should be hid to the poor heavy-laden sinner, by the wretched Romish falsehood that forgiveness of sins is, as a rule, to be obtained by auricular confession and priestly absolution.''

—*N. Y. Evangelist*: "The Montreal Witness soberly discusses Canadian annexation to the United States, and reaches the conclusion that their existing relations and form of government are most desirable. But this disposes of only a single item of this oft-recurring topic. To say nothing of miserable Mexico, Bishop Haven has (according to Dr. Cuyler) come back from West Africa with his mouth watering for a big slice of that pear-shaped continent. The subject is a timely one, as our white friend and brother Mr. John Bull, is just now in a carving—perhaps we should say a slashing—attitude, having inserted his good missionary fork near the equator, and cut off, as if by an inadvertent stroke, a choice bit just opposite Madagascar. Whatever the motive, it has served to try the temper of his knife, and of on-lookers as well. If it is the destiny of that great golden watermelon to be speedily cut and carved, probably no nation can better assimilate a portion than ourselves. And there is our friend, Dr. J. B. Pinney, who would make an excellent governor for the initial State of that U. S. A. He has himself just returned from Africa, and with the conviction that Great Britain should speedily colonize the vast, sparsely-populated portions of Eastern Africa with the teeming, famine-stricken millions of India. "But this matter of the future of Africa is surely one of the greatest and gravest of the yet wholly unsolved problems of the world, and with it, quite contrary to our wish, we may be destined to be very closely and influentially connected. The slave-trade, the horrors of the middle passage, the long years of servitude, these are now remembered by the dusky children of the South as a dream—a terrible dream. And yet, they seem only to have been liberated through a sea of blood, to find themselves, now for a dozen years past, in the unrest and sharpness of the wilderness. Pharaoh would not have had it so, and some of the delivered still cry out for the fleshpots of Egypt, but the end is not yet; and in the providence of God, it may be that the final issue shall be as glorious as these first stages in the great movement have been sad and terrible. The morning has not broken, yet some that imagine they see faint streaks of light in the eagerness of the colored man for knowledge, and especially in the increasing feeling on the part of many of their number that Africa must be their future home. In Charleston great excitement exists on this subject, and the Liberian Exodus Association has the names of 2500 of the colored people of that city enrolled at the their own request as emigrants; and outside the city the number of all classes and conditions who have signified their desire to return to Africa, is reckoned between thirty and forty thousand!"

—The Scotch papers report the death of the Rev. Carstairs Douglas, LL.D., on July 26, at Amoy. Of this distinguished missionary the *Scotsman* says:—An attack of cholera lasting a few hours terminated his useful life at the age of about fifty-five. Dr. Douglas was a ripe Oriental scholar, and has prepared a Chinese dictionary of great value. A man of much general culture, he was noted for the devotion with which, in association with his friend and compatriot the Rev. William Burns, who died some years ago, he devoted his life to the missionary cause. Dr. Douglas was the senior missionary in China of the Presbyterian Church of England, and a brother of Principal Douglas, of the Free Church College, Glasgow.

—At a General Court-martial, at Meerut, August 9th, Sepoy Rundheer Singh, of the 39th N. I. was found guilty of shooting at Meerut, on the 4th inst. his superior officer, Jemadar Goolab, thereby causing his death. Prisoner was found guilty and was sentenced to death. The order has been confirmed by the Commander-in-Chief.

—The B. I. S. N. Co.'s Str. *Mecca*, Calcutta to Rangoon, has gone ashore on Krishna shoal.

—H. E. the Viceroy reached Poona Monday, 10½ p. m.

—Sopoor, one of the oldest towns in Cashmere, has been destroyed by fire.

—The Fine Arts Exhibition in Poona was opened on Monday. The Governor's prize was given to Mrs. Elwin, a Madras lady. Sir Richard Temple made a speech at the opening, from which the following is an extract: "Owing no doubt to the beautiful scenery with which it abounds, the Bombay Presidency has always been distinguished by its devotion to pictorial art. In proof of that let me mention the names of some of our present and living artists. There are Baigrie, Hancock, James, Maxwell, Tanner, Melliss; Boyd, Peile, Light, Haughton, Giles, and Colonel Waddington whose absence from indisposition we deplore, but whose recent recovery we have all been so rejoiced to hear of. And among the lady artists there are Mrs. Newnham, Mrs. Sedgwick, Mrs. Gillespie, Mrs. Whitworth, Mrs. Peile, Mrs. Parr, Mrs. Nairne, Miss Willoughby. Then besides those present, we have others, some of whom have passed away by death, but who have left among their friends the memory of their beautiful works. Such are Lady Daly, of Indore; and Captain Horace Brown; also Major Gill of Ajunta, a Bombay man, who painted copies of those wonderful wall paintings in the caves of Ajunta which were perishing in the damp and dust of ages; and Sir Barrow Ellis who was, I believe, one of the earliest promoters of this institution, and who is now in the comparatively serene atmosphere of the India Office (laughter), where no doubt he will be glad to hear of the efforts we in this Presidency are still making for the promotion of Art."

We must make room for another brief extract: Is there anything in Constantinople, in Cairo, or in Ispahan, to equal the picturesqueness of the busy streets of Kalbadavie in Bombay. Then take the sculptured caves of Elephanta and Karlee, and the view from the Matheran rocks with the mighty harbour of Bombay, with all its creeks, and channels, and islands lying, as it were, at the very feet of the spectator. Take also the stratified precipices of Mahableshwur hanging over the Concan, with the classic hill of Pertabgurh confronting you and the distant sea glittering in the sunset; or see the Bhore Ghaut when the monsoon is descending in sheets of rain, and when the numerous torrents and the cascades fall from the summits to the very base of the mountains.

—The N. *China Herald* contains an account of a murderous attack on two missionaries at Wuchang, committed by students there gathered for the examinations. Though a good deal injured neither of the missionaries was killed. H. M.'s Consul at Hangkow is enquiring into the matter.

—Locusts are committing great ravages in China.

Thursday, August 23.

—The cotiah Mahadeo Persad, bound from Bombay to Vingorla, was lost at Rutnagherry a few days ago. She had a cargo of grain which was insured in the bazaar.

—Mr. H. P. Jervis, L. M. and S. of the Bombay University, and Dr. Manockjee Eduljee Rustomjee, have both successfully passed the Indian Medical Service Examination in London.

—Alluding to the Honourable Mahomed Ali Rogay's speech at the Town Hall, the *Satya Mitra* of Sunday last says:—"We must point out that the Hon'ble Mr. Rogay's assertion that Firdausee, the author of the Shah Nameh, was an Islamite by religion, is founded upon ignorance. In compliance with the circumstances of the times the poet did indeed make an external profession of Mahomedanism, but the good old Persian blood ran in his veins, and it is moreover well known that during his life-time he was suspected of being secretly a follower of *Zoroaster*. We find this fact stated by more than one author, and we sincerely deplore the culpable ingnorance displayed by the so called learned and civilized Parsees who were numerously present at the Town Hall meeting, in allowing Mr. Rogay's statement to pass unchallenged."

Accepting the statement here made, it does not make much difference what religion claims him. A man whose whole life is a lie, believing one thing and professing another, is not of much credit to any religion.

—*Times of India*: "Famine in Kattywar is now a certainty. The chiefs, the ryots, and the general public entertain the worst fears. We understand that most of the Chiefs are anxious to hit upon a plan to alleviate the sufferings of the poor."

—*Bombay Gazette*: London, 3: We have new accounts daily of atrocities at the seat of war. These stories, however, do not produce much effect on the public mind here, the general conviction being that it is six of one and half a dozen of the other. It is to be observed that the Turkish accounts are in many cases but poorly authenticated, and a remarkable letter in the *Times* has revealed ingenious plans by which the Turks manage to manufacture the most shocking cases of cruelty. We have, therefore, grown a little sceptical as to the stories we get on this subject from Constantinople.

—*Overland Mail*, August. 3: An exciting combat between a Russian merchant steamer and a Turkish ironclad has taken place near Kustendje. The fight lasted five hours.

On July 27 two resolutions bearing upon the obstructive measures adopted by the Irish members were moved by the Chancellor of the Exchequer and carried by majorities of 250.

Mr. Alfred Watkin (L.) has been elected for Great Grimsby by 1,619 votes.

The Irish Obstructives have brought about some extraordinary scenes in the House of Commons this week, one sitting having lasted over twenty six hours.

Amongst the deaths recorded this week are:—Lord Headly; Viscount Guillamore; the Hon. Wyndham P. Moreton; Major-Gen. J. D. C. Wallace, late 20th Madras N. I.; Lieut.-Col. G. W. Meehan; Major T. Skinner, C. M. G., late Commr. of Public Works, Ceylon.

Mob rule in the United States has run its little day, and is over. The riots indicate nothing in common with what we understand by strikes. The outbreaks at different places had very different characteristics, and the only feature in common was that the agitators who travel from city to city are powerful to rouse the passions of their fellows under any pretext that best suited the place. For instance, at San Francisco the rioters fell upon the Chinese; st St. Louis the negroes were conspicuous among the disturbers. The fighting in the streets of Chicago was more like civil war while it lasted. It is a sign of the speed of the New World that the disturbances have as quickly subsided as they were sudden in their outbreak.

The Scotch papers report that Dr. William Keddie, lecturer on natural science in Glasgow Free Church College, suddenly dropped dead on July 26 while in the act of opening a prayer meeting at Oban. Up to the moment of his death Dr. Keddie had appeared to be in excellent health.

—*Christian World:* Favoured by fine weather, the one hundred and twelfth anniversary of Cheshunt College passed off in a way satisfactory to all who took part in it, though the number of visitors was smaller than usual—a fact, it is to be presumed, capable of explanation, if explanation were needed. Cheshunt College is unique in its situation, in its origin, in its advantages and disadvantages. These latter, of late years, it has wonderfully overcome. As I sat there at lunch, and cast my eyes over the joyous assembly, and listened to the jubilant tone of the speakers, I could not help thinking of her to whose zeal and liberality the institution owes its origin. How pathetic is that picture of her just published in Dr. Bowring's "Recollections," as she found herself put in the Ecclesiastical Court for opening Spa-fields Chapel! "What shall I do," she said to the great Lord Erskine, who nobly fought her battle, though he had little sympathy with her views. "What shall I do," she exclaimed looking at her shabby dress, "I who have spent all for the promotion of the Gospel; I who have reduced myself to this." If Cheshunt College is ever in extremes from want of funds, what better plea could they put forward than that of this sainted woman, who had left the world of fashion, where at one time she shone a bright particular star, to get the Gospel of Christ preached in all the land. I always see her as she is described in the "Delany Correspondence," on the occasion of a Royal birthday. "I never saw," writes Mrs. Pendawes, "so much finery without any admixture of trumpery in my life. Lady Huntingdon's, as the most extraordinary, I must describe first." This was written

in 1738. Years roll on, and we see this venerable woman—her husband gone, her heart dead to the vanities of the world, her fine robes all sold—standing before the eloquent and unbelieving Erskine, in her shabby dress, sadly and anxiously exclaiming, "What shall I do—I who have spent all for the promotion of the Gospel—I who have reduced myself to this?" I am glad I am not a Cheshunt student or a Cheshunt Professor—that picture would haunt me by night and day: "What shall I do—I who have spent all, and reduced myself to this?"

There were 32 students in this College last year.

Friday, August 24.

—*Bombay Gazette*: "A winter campaign will require a great expenditure of resources, but the Russians, now that they have called out the *dernier ressort*, the militia, are evidently determined to spare no sacrifice of life that may obtain for them the objects of their invasion of Turkey. On the other hand, the Turks are not less resolute. Fighting for their country, they must be even more determined than their antagonists, and we observe that before the last mail left the Sultan was said to be thinking of unfurling the *sondjak cherif* the Prophet's sacred flag which, once spread to the breeze, places the life and property of every man in the country at the disposal of His Sublime Highness. We agree, therefore, with a recent writer who considers that the present struggle will be one of the bloodiest ever fought."

General Goorko, in the Schipka Pass, is believed to be in a very critical position, with a Turkish army at either end of the pass.

—Deaths last week, 697. By Cholera, 91.

—The Mansion House Famine Relief Funds has already reached £24,000.

Miscellany.

—Miss Drake, Bassim, in "Times of Refreshing:

A child was the one to lead me next, and open great doors of usefulness. That morning they had all gathered around me in another home, and she told me her mother wanted me to come to see her, and upon reaching the place I found it to be a room six feet by eight feet, its whole front opening on the street. On seeing this I thought, this will be equal to the privilege of preaching on the street, and besides have the protection of a house. One step from the street, and we were where we could sit down on the mat placed for us in the little house. About fifty gathered, and begged I would speak in Marathi, as they spoke it, being Hindoos. The Mohammedans speak Hindustani. I had that very morning said to Miss Blewitt, who speaks Hindustani very fluently, and who is a great help to me in understanding it and explaining, "I rather shrink from attempting to speak with the common people in Marathi. I must begin very gradually because I have only had the opportunity of speaking with my Brahmin *pundit*, and his language is so different from that of the ignorant people." But when they begged to hear about Christ in their own tongue, it was so important an occasion that I believed the God of all power would help me, and I had no difficulty; and greatly to my surprise, they seemed generally to understand me; but in the midst of my talk came the sweet thought, "God has answered your prayer to put words in your mouth." The power of the Spirit was on me like the power of a flowing stream, overcoming all obstacles, and increasing as it goes. God was behind me, saying, "She must speak," and so I spoke. Thus I realized His power. I came away praising God for His marvelous deeds, and so opening the way for us. I knew that all the houses might be closed against us, at any time, as they are so ignorant, and get frightened so easily, and turn like the wind. It is impossible for those at home to appreciate or understand the mountain-high difficulties; all my former mission work in the dark places of a city required only a drop of the faith, courage, resolution, love, and patience that this does. This being a new mission station a missionary has never been here before, and the people have gone for centuries with no one to interfere with what they believed; and then besides this is a strong Hindoo centre. They have an immense temple, and to work here is something like Paul's attempting to preach at Ephesus, only these people are exceedingly more ignorant and degraded. When they found their craft was in danger, they cried out, "Great is Diana of the Ephesians." But what a comfort, when God places us where much grace is needed, that He gives it. I only hope I may not frustrate it, and for this, dear ones sheltered in folds at home, whose very walls are reminding you of His strength, pray for me! but oh, much more for the lost ones the Saviour is seeking for here! I know that Daniel, by prayer to God, influenced a nation, and begged God for His own name's sake to work, and we can pray the same! When I see their idol, and the homage they pay to that which only belongs to God, I beg Him night and day, and will ne'er give o'er, that He may overturn and overturn until He comes whose right it is to reign in these people's hearts.

VISIT TO THE HINDOO TEMPLE.

One night, after we had been preaching several days in these houses on the street which the little child had guided us to, we went to see the famous Bassim Hindoo Temple and Tank. Seeing the Marathi school-teacher, we inquired if we could enter. He informed us we could enter the outer porch, but not the inner temple, and on his offering to accompany us we entered the porch or gateway, which I should judge was twenty feet high, and this gateway was curiously wrought. Upon passing through we found a court surrounding the real temple, which reminded me of the court around the Tabernacle. In this court the people gather yearly for a feast. Noticing an immense iron pan, yards in circumference, we inquired about it, and were told that was to cook the food for the multitudes. It was sunset, and lights in the temple were burning before the idol at the further end, and I could but think how different was God's glory shining in the Tabernacle in the further part of the Holy of Holies. Just then music, if such it could be called, was struck up opposite the idol on the high wall surrounding the court. This music is played daily to lull the idol to sleep. It sounded like saws grinding. The teacher told me three services were held there daily. In the morning perfumeries were brought to the idol, and at ten o'clock his dinner, and at six o'clock the music. He told me Vishnu presided over this temple, and of Vishnu I shall write in my next journal. On the surrounding wall there was a wide walk, ten or twelve feet broad, and as this wall was twenty feet high, we had from the top a good view of the place. We noticed a very pretty sight in one corner of the outside of the temple. The swallows had built about one hundred and fifty nests there, all united, and having the appearance of a honey-comb. It would be considered a great sin by these people to molest them at all. The idol in the temple was, I should think, about five feet high, and adorned with gold, and the temple looked quite glittering within. It has been standing about two hundred years. A great quantity of land is owned for the service of this god, and the products of it are used at the annual feast. At one side is the immense tank, very finely built, being made of stones beautifully cut and united. It must be sixty or eighty feet square. As I have no means of ascertaining the dimensions of these things, I write as it appeared to me. When we were riding home our bullock driver informed us that devils dwelt in that tank; that, for instance, when a husband treated his wife badly, the devils in the tank allured her, and she would go and drown herself in it; then her spirit would also become a devil there. This visit to the temple only put into me fresh zeal for the honor of the blessed and only true God. Neat day brought

FURTHER WORK IN THE BAZAAR.

We went to two more relatives of the little girl above named. There the congregations increased to one and two hundred. Many, as I was talking, would say, "True, true," but I think the devil frightened them, or others persecuted them for letting us into their houses. One morning we went, not knowing where to go, and we told some who followed us that we thought those people did not like to have us come, but they said, "No, there could be no harm in your talking;" and one said, "There are other houses further down the street." Upon seeing a raised piece of ground near a temple, and a tree there, he said, "This is a nice place for you." I must say I should have shrunk from preaching thus in the street, but when asked by a heathen to talk of Jesus Christ, I could not resist. So, taking the shade of the tree there, I concluded the spot would answer, as it was only seven A. M., and the sun had not arisen in his strength. I preached Jesus then to about five hundred, and have continued to have large audiences there ever since. Some few days ago I preached there in Marathi, and sang some hymns in Marathi and Hindustani. They do not seem so afraid of us when we are out in sight as when we go into the houses. The bag I carry my picture books in (and which are of great use to me; though I have only small pictures) and my medicine, they look at with the greatest wonder. With but few exceptions I have never seen a sneer on their faces, but they are so curious and frightened now that the time for that may not have come.

The physician told us yesterday that he did not go to their homes to vaccinate them without a police officer, for fear of being mobbed, and yet we two women go in among them. But it is laid on me to preach the gospel to them. A native in high position, second only to the chief European, called on us, and advised us to get letters of introduction to the richest and highest native families, and then if they received us the lower people would; that as 'we were working, it was very hard;" but I told him whatever opening there was among the rich families we would take but never would seek it; our Saviour did not, but went to the common people first.

All, European and natives, look on with wonder, seeing us go on in this work independent of every one excepting God: They say, "It is marvelous that you do gain access," but really they have no faith to help one, and do not even say that they approve of what we do How well I remember the impression on me in America that God would yet open the way for me to preach the gospel to the masses in India; but I little thought He would grant it the first year and in the first two weeks of commencing the work, and let me speak to sixteen hundred people, as He has! "He hath done it all." Pray for me that I may be wise. But what can I do? I feel as if I must preach the "unsearchable riches of Christ."

Selections.

THOUGHTS ON THE ANTIQUITY AND DIVINITY OF THE BIBLE.

BY GORDON PORIONG.

"Bible Proofs" was our subject to-day, in the Town Hall, and it is more than probable that some of your readers may not have considered the age, and the proofs of the age, of the Bible. It is reckoned to be about 1,000 years older than any authentic history. Our oldest historians are Herodotus and Thucydides, and they wrote in the time of Ezra. The oldest poets are Homer and Hesiod, and we may reckon these, taking the nearest dates, as written about 600 years after Moses.

The opponents of the Bible in early ages are its great helpers now. No evidence can be better than the evidence of a foe, and Porphyrius, who wrote against the New Testament, and ridiculed the prophecies being fulfilled, about 233 years after Christ, proves the existence of the books he attacked, and we can show numerous prophecies *he wrote against* fulfilled *after* his time.

Gibbon, the historian, is valuable also, although he despised Christianity, because he admits that Ptolemy Philadelphus collected the Hebrew rolls all into one, and this Ptolemy lived 300 years before Christ; therefore an opponent admits the old books as all written and published 300 years before Christ, and we show numerous remarkable prophecies all fulfilled after that.

Few know that Celsus, the bitter opponent of Christianity, lived only 80 or 100 years after Christ, almost in the Apostles' time. He tells us himself that he admits Christ's miracles, but he says He learned these miraculous arts in Egypt. He admits also the darkness and earthquake at His death, but says it was only by accident.

The Bible stands alone as a book never to be altered. It knows no new editions, no "edition revised and improved," no suiting itself to new generations—it demands of men that they should all change, and suit themselves to it.

Its custodiers, also, were never its friends in early ages; it attacked and blamed no nation as it attacked the Jews, and yet they were its *custodiers*. It placed itself in the hands of those it attacked, and yet obliged them to keep it as a monument *against* themselves.

It was also in the power, or its best manuscripts were once in the power of Ptolemy, and his people had certainly every reason for destroying them, as they told the past evil history of his people and the future destruction of them all. Yet he dared not destroy—nay, he published them.

At a later date the whole Bible and its best manuscripts were often and for long in the power of the Roman Catholic clergy, and certainly they had no interest in keeping the books as they stand, and were greatly interested in changing the doctrine and altering passages that are fatal to them, but they dared not do it.

An unseen Eye and an unseen Arm hovered over these books; and although they were on the world's walls, pasted up, if I may so speak, no hand dared to pull them down and destroy them.

Men have pulled down their own Constitutions, torn down their own Acts of Parliament, uprooted their own best plans and planted weeds and false principles in their place; but where is the Royal hand—where the Republican or Radical arm, that has ever dared to destroy the Hebrew and Greek Manuscripts, or alter their tenure?

Like the Ark of old, the Bible has risen high above the crest of all the world's waves. Nations great and powerful have risen and fallen, but the Bible has never known shipwreck. The great Library of Alexandria took fire, and we lost thousands of precious works of history, but not the Bible. No fire could reach it, no storm touch it, no foe dare to lay violent hands upon it; and why? *Because* it is God's advertisement—God's published news.

A great bookseller was asked by a Committee of the House of Commons about the circulation of books, and one question was, "What book is supposed to have the greatest circulation in the world?" "The Bible, of course," he said; "may, more," he added, "we booksellers are in the habit of reckoning that the circulation of the Bible is equal to the circulation of all the books of the world put together."

Why is this, reader? Because God is the publisher, and Christians are only the retail dealers; and he who shuts his eyes or closes his ears against the

Bible takes upon himself an awful responsibility, and will some day mourn over his blindness, darkness, and sin.

Reader, is it YOUR treasure? Is it the man of YOUR counsel, YOUR lamp, YOUR title-deed, YOUR joy?

Bull's Town, New Zealand.—(*Word and Work.*)

BAZAAR PREACHING.

In the beginning of my Missionary labours I found great difficulty in making the people comprehend that good works, although they are signs of a good man, cannot entitle him to Heaven. One day I accompanied Mr. Smith, my brother Missionary, to the Bazaar. This subject was brought forward. I remained silent. Mr. Smith said, "A certain Baboo had two servants, to whom he gave two rupees, ordering them to change the money, and to give to each Fakeer that might come a pice. One of the servants obeyed his master, and gave each Fakeer who came a pice. Whose, now, was the *merit?*" One of the bystanders replied, *Whose the gift, his the merit.* "Very true. The other servant acted differently: he kept the money; and, instead of relieving the beggars, he ill-treated them and sent them away. Whose, now, was the sin?" "The servant's," replied the people. "Well," continued Mr. Smith, "from whom have we received all things—life, health, and wealth?" "From God." "If we, then, give to our brethren a part of that with which God has abundantly supplied us, and over which he has made us stewards, whose is the merit?" They answered, *It is God's.* "But, if we act contrary to this, whose will be the guilt?" "Our own." "Then," continued the hearers "you intend to say that all the good we do belongs to God, and all the sin we commit is ours?" "Yes, I do." "Where, then, is the merit by which we can lay claim to Heaven?" I, too, have frequently used this parable, and it has always served to convince the common people.

We also make use of similes, drawn from the different objects we have before us. Thus, I have heard our Native Catechist speak of the *well of sin.* The public wells in India are all uncovered, and without a crane. I have made use of this simile. I have said, "We are all sinners: our forefather, Adam, fell into the well of sin: we, too, are therefore born in this well: the well is deep, wide, and full of mud, so that it is impossible for any person to get out without assistance." Some of our hearers will say, "We Hindoos have our Saviours." On which I have thus replied: "Very true; but, my friends, were these gods within the well of sin, or without it? They were, as may be seen from their works, within the well of sin; and if they could not extricate themselves from the well of sin, how is it possible for them to save us? The worst part of the case, however, is, that we in the well are not aware that our condition is so bad, because the well is so very deep that we have no light, and cannot see the condition in which we are; and if we are not delivered by a Saviour from above, we must all inevitably perish. Satan is the lord of the well. In this deplorable condition the Saviour finds us. He, as 'the Sun of righteousness.' shines into the well. What do you think will be the first effects of this life? The unhappy creatures in the well will see their wretched condition; that is, Christ becomes their wisdom but they are not yet delivered; they are merely awakened to their sinful state. Now, Christ commences a deliverance from the well of sin: He throws the rope of the Gospel to them, and bids them to lay hold of it. With the command to lay hold, He gives them power to do so. Those who lay hold on it by faith He draws out and delivers from destruction. Having been drawn out of the well of sin, they now live in a new atmosphere: the Saviour does not leave them in the wretched filthy condition in which He found them, but washes and purifies them; not with the waters of their own well, for these cannot cleanse, but by his own blood and by His Spirit.—(C. B. L. *Secondrabad Messenger.*)

THE MINISTERIAL OFFICE.

BY PRESIDENT CHAPIN OF BELOIT COLLEGE.

I think it should be understood that the term *profession*, as commonly used, applied to the office of a Minister of Christ's Gospel, is a misnomer, or at least needs to be carefully qualified. The ideal which Christ by his example and his teaching presents of that office, forbids us to think of it as a mere occupation by which to gain a livelihood. We do, indeed, read that "the Lord ordained that they which preach the Gospel should live of the Gospel." But in the very statement of the principle, the *living* is made subordinate to the *preaching.* We are not to preach that we may live, but to live that we may preach. The ordinance embodies a duty and a promise. The minister must bend thought and energy to the duty, and trust God to make the promise good. Current thinking on this point has been sadly perverted by State establishments of religion. Under such systems the support of the ministry comes, as a matter of course, to be the main thing. The places for preaching are called *livings*, and a sacred function is degraded to a secular profession. Popular opinion tends to work the same mischief everywhere. The ordinance of God is thwarted thereby. Ministers are estimated by the salary they can command. In high places a few are overfed, while the aggressive work of the Church is crippled because in small communities and on the frontiers holy men devoted to the service of the Gospel, cannot live of the Gospel, and are left to starve. To counteract these ideas the most effective means is for those who fill the sacred office to catch and represent the spirit of the Master when he said "The Son of Man came not to be ministered unto but to minister."

In much the same strain we need to qualify the term profession, as applied to our office with respect to the scope it offers for personal ambition. God forbid that I should say one word to repress in the least that spirit in the minister which "covets earnestly the best gifts." For the work appointed us we need the best we have and the most we can attain. For our aspirations kindled to intensest glow, there is range unlimited. Well may each of us, as Paul did, "forgetting the things which are behind, and reaching forth unto those which are before, press towards the mark, for the prize of the high calling of God in Christ Jesus." But when this office is depressed in our thoughts to the level of ordinary professions, there is danger always that we shall measure success by a worldly standard—that in our efforts we shall aim to win popular favor, doing what we do as unto men and not unto the Lord, seek not the honor which cometh from God only, running for some other prize than that of the high calling of God in Christ Jesus.

The term profession, as applied to our office, is misleading also, as it suggests the idea of an order, a caste, a guild, a collective body to be maintained for its own sake, in some sort of separation or distinction from the rest of the world. This is but the counterpart or reaction from the views just referred to. I hardly need to remind you how strong the tendency in this direction appears through all the history of the Christian Church; how almost insensibly the simple ministry of the early Church, indicated, acknowledged, exercised by the provision of special gifts, was modified when those called to it, by virtue of their office itself, assumed independent power and authority, and drew away from the body of believers, setting up interests of their own and claiming supremacy as an order; how with the act of ordination there came to be associated an idea of peculiar virtues transmitted through the finger ends of bishop's hands laid on other men's heads; how vows of poverty and voluntary humility were introduced as the basis of distinct orders; and how, through successive gradations, was developed at length that stupendous hierarchy which in the name of an "*ecclesia docens*" standing out over the "*ecclesia credens*" claims to exercise a worse than imperial despotism over human souls and destinies. With great persistency these ideas still linger and perpetuate themselves in various branches of Christ's Church, through a so-called priesthood, and sacerdotal notions and rites connected therewith. It seems to me that the adoption of a distinctive clerical dress and tone and bearing, has a vicious tendency of this kind, and should therefore be avoided. The reverence and respect for a minister which rests on such factitious distinctions are no help, but a hindrance to highest efficiency in his office. The time was, less than a century ago, when in Puritan New England an eminent Congregational minister felt obliged to insist on the dignity of his order, and gave a withering rebuke to the young apprentice who presumed to ask the use of the ministerial vehicle, "the one-horse shay," that he might treat his sweatheart to a ride. That act surely did not illustrate or commend the spirit of the Gospel. We have no occasion to regret that the kind of veneration for the clergy that is sustained by such assumptions, has faded out and passed away.

No doubt there is a sympathy and fellowship of those engaged in the same good work, which lend a real help, and are worthy to be cultivated by the free association and conference of ministers, as such, with one another, but never in any way of exclusiveness to set up separate interests and hinder their free contact with their fellow-men. The true ideal, in all this matter, is beautifully brought before us in our Saviour's prayer. "I pray not," he says, "that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." To be in the world, in free and full converse with men of every class, cognizant of their ways and their manifold temptations and the mighty power of evil to be overcome, and yet to be not of the world, to be in aim and purpose set above it, kept from its evil, but near enough to bring the appliances of the Gospel to bear directly and steadily for the relief of that evil, this is Christ's thought for the position and service of his ministers. The idea of a profession, in either the senses referred to, is in conflict with this thought, and therefore objectionable.—(*Evangelist.*)

ULTRAMONTANE FANATICISM.

We have just had in Paris the celebration of the most fashionable of religious ceremonials—*the worship of the Sacred Heart of Jesus.* A few years ago, before the revival of Ultramontanism, nothing was heard of this phase of devotion, which occupies such a place of honour among the Catholics of our day. It might be imagined that this change was some indication of progress, and that the Church, in this emphatic adoration of Jesus Christ, was inaugurating a reaction against the frightful Mariolatry developed since the proclamation of the immaculate conception. But, alas! this is not the case. First, the worship of the Virgin remains unimpaired; she is still adored as the personification of the Divine mercy, and as more accessible than her Son. Pilgrimages in her honour are as numerous as ever. There is still the same eager throng around the miraculous waters, which have received magical virtue from her pretended manifestations. Moreover it must be observed that the adoration of the Sacred Heart is not offered to the Christ of the Gospels, to Him who said, "It is the Spirit that quickeneth, the flesh profiteth nothing." It is adoration of the actual material heart of Jesus, it is the corporeal, not the spiritual, nature of the Redeemer, His spotless purity and love, which is the object of worship. We have thus the most deplorable materialisation of religion, and are confronted with a gross fetichism worthy of the natives of Central Africa rather than of the disciples of the religion of the Spirit, a superstition incapable of producing repentance, conversion, or any true spiritual grace.

Your readers are probably familiar with the origin of this adoration of the Sacred Heart. Towards the close of the seventeenth century an unhappy young woman, named Marie Alacoque, a sister in the convent of Paray le Monial, in Burgundy, in a weak state of health, came under the influence of a Jesuit priest, who began to work upon this nervous, hysterical disposition according to the custom of his order, which delights to develop what may be called religious *sensation* rather than sentiment, by dramatic representations of the crucifixion. Marie Alacoque became a perfect visionary; she believed she held personal interviews with Jesus Christ. These have been reproduced by Bishop Linguet. Nothing could be more repulsive than this degradation of the holiest of all relations into something like the *amours* of a school girl with a favourite master. The most atrocious feature of the whole is the language put into the mouth of Christ in these extraordinary dialogues. The spiritualists, who invoke the great shades of the departed to make them utter the merest platitudes give but a faint idea of the inanity and absurdity of the sayings atributed to the Word of God by this poor maniac. One of these pretended revelations bears very plainly the impress of Jesuitism—that, namely, in which Marie Alacoque is enjoined to submit on all points to her spiritual directors, even when what they require may seem contrary to a commandment of Christ. Thus the false authority of the Church is placed above the authority of God Himself, This is the very essence of Jesuitism, and in truth of Catholicism generally, in its present form. The nun of Paray le Monial believed that she had received a command from Christ to adore and cause to be adored His pierced and bleeding heart. Her descriptions are realistic to the last degree. Rome resisted long. The Catholicism of the seventeenth century, the Catholicism of Fénèlon and of Bossuet, revolted from so low and unworthy a form of worship; but, as usual, the Papacy succumbed in the end to the popular superstition, and the new worship was authorised towards the close of the eighteenth century. To-day it threatens to absorb every other. A great demonstration has just been made in its honour, and all the Catholic pulpits of Paris have resounded with fanatical orations. The centre of this devotion has been the great church now in building on the heights of Montmartre, close to the church where Ignatius Loyola and his first disciples took their solemn vow of obedience to the Papacy. This church is built by individual subscriptions, which already amount to

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several million francs. It is destined to become the cathedral of Ultramontanism. The Archbishop of Paris, in the episcopal letter which inaugurated the subscriptions, declared that this church was inteded to express two great ideas. First of all, it was, as he said, to be a protest against the pretended captivity of the Holy Father; and in the second place, it was to be a monument raised in expiation of the French Revolution, and as a glorious memorial of the *Syllabus*. It is to stand thus as a sort of colossal defiance of all the aspirations of that City of Paris which had so often risen against civil and religious tyranny. It is, then, well understood that all this devotion to the Sacred Heart has a political bearing, and forms part of the great crusade against modern institutions. This is brought out very plainly in the hymn which is sung on all Ultramontane pilgrimages :—

"Sacred Heart of Jesus.
Save Thou Rome and France,"

which is tantamount to saying save Rome from the King of Italy, and save France from the Republic. You see how fraught with political danger must be such worship as this, and what a terrible reaction this Ultramontane fanaticism is preparing when its brief day of power is past.

E. DE PRESSENSE.

Paris, July 5, 1877.—(*Chr. World.*)

TELEGRAPHIC NEWS.

London, August 17th : The Royal Warrant respecting Army Promotion and Retirement was only signed on the 13th instant, and during the last fortnight has been materially modified in favour of purchase officers.—The Court Martial on Abdul Kerim Pacha, late Commander-in-Chief of the Turkish Army, and Redif Pacha, late Minister for War, has commenced its sittings.—A Turkish official despatch states that a Russian reconnoitering party unsuccessfully attacked the Turks at Kaslar, and were defeated and compelled to fall back on Kesrova, with a loss of 500 killed and wounded. OBITUARY.—Sir John Farquhar.

18th : An *Imperial "Irade"* has been issued by the Czar calling out for military service all men in Russia capable of bearing arms who were hitherto exempt from service.—General Gourko has proceeded to Saint Petersburgh to bring the Imperial Guard to the seat of war.—Colonel the Hon'ble F. A. Wellesley, British Military Attache to the Russian Court, has returned to the Russian Head-quarters at Balgreni.—The Mansion House Fund for the relief of the Famine in Southern India is rapidly increasing. Lord Northbrook has subcribed £500; whilst the Rothschilds and Barings are both down on the list for £1,000 each. Several Mayors in the kingdom are responding to the appeal from the Madras Committee, and have called meetings in behalf of the fund.

19th : Suleiman Pacha with his army has arrived at Elena, to the north of the Balkans.—The town of Salonica has been placed in a state of siege —General Marsky has been appointed to supersede General Melikoff.—Poti has been deserted by the Russians.—Admiral Hobart Pacha with his fleet is at Sinope. The emigration of Circassians to Turkey is increasing.—The Russian Imperial Guard has crossed the Danube, and is shirmishing in the vicinity of Rustchuk.—A Turkish official despatch states that a detachment from the garrison of Rustchuk has repulsed a detachment of Russian troops which was sent against it.—A Turkish force was landed in the Dobrudscha on the 17th instant, and the Russians are advancing against it. It is expected that the Egyptian troops will attack the Russian positions along the Kustendji line of railway.—According to a Russian official despatch a reconnaissance made by the Russians on the Osmanbazar road has been repulsed by a strong Turkish force.—A Turkish official despatch received from Batoum states that Dervish Pacha has succeeded in carrying the advanced Russian positions.

20th : A large Russian force, consisting of 35,000 infantry, ten regiments of cavalry, and 110 guns, attacked Ahmed Muktar Pacha on the 18th instant near Kars. The engagement lasted the whole day, and eventually the Russians were defeated, and compelled to fall back with a loss of 1,200 men. The Turkish loss was only one hundred men.—The Russians have reoccupied Kustendji in the Dobrudscha.

Alexandria, 20th : The River Nile has remained stationary for four days, and the level of the water is fourteen feet beow the average level for the past three years.—The mobilisation of two divisions of Russian Grenadiers and one division of Russian Cavalry has been ordered.—The Russians have strongly occupied the line of communication between Tirnova and the Schipka Pass.

London, 21st : The Russian troops still strongly hold the Schipka Pass. Suleiman Pacha has made a reconnaisance of the Hankoi Pass, where he found the Russians to be strongly entrenched, and according to a Russian official despatch, the Turks were repulsed.—OBITUARY.—Mr. Ross D. Mangles, late Member of the Council of the Secretary of State for India.—Russian unofficial accounts confirm the attack made by General Loris Melikoff on Ahmed Mukhtar Pacha's position near Kars on the 18th instant, and state that after capturing the first line of entrenchments from the Turks the Russians fell back upon their former positions, Both sides had many killed and wounded.—The Russians have occupied a position between Lovatz and Selvi.—A despatch from Mehemet Ali (the Commander-in-Chief of the Turkish Army) states that there has been heavy skirmishing with the Russians near Eski Djuma.—General Gourko during his retreat to the Schipka Pass lost 4,000 men.—The Turkish Minister of War is making preparations for a winter campaign.

22nd : H. R. H. the Prince of Wales has subscribed 500 guineas to the Mansion House Fund for the relief of the famine-stricken in Southern India.—Pacha Baker (ex-Colonel Valentine Baker) has been appointed to command the Turkish cavalry force, and is reconnoitring in Bulgaria.—Suleiman Pacha has occupied the town of Schipka which the Russians have abandoned.—The Porte is concentrating 50,000 militia in Bulgaria as an army reserve.—The Mansion House Famine Relief Fund has alseady reached the sum of £17,500. Her Majesty the Queen has subscsibed £500.—Heavy rains prevail in Scotland, attended with disastrous floods —Later intelligence received shows that Suleiman Pacha has not yet crossed the Balkans as was stated, but that he passed through Kazanlik on the 19 instant.—A Russian official despatch respecting the action near Kars on the 18th instant describes it as a demonstration against Ahmed Mukhtar Pacha with the object of diverting his attention from the movements of General Tergukassow, and states that after a prolonged engagement, in which the artillery took the chief part, the Russian army returned to Karukdara.

23rd : A Russian official despatch states, that Suleiman Pasha with forty battalions renewed the attack on the Russian position in Schipka Pass on the 21st instant, and that he was repulsed; the fighting, however, which had been continued throughout the day, was still proceeding after darkness had set in. Simultaneously with the abovementioned attack, the Turks advanced from Loftcha towards Selvi to attack the position taken up by the Russians between those two places. The result of the fighting is as yet unknown —The Russians are making preparations for a winter campaign.—The German Government has made diplomatic representations to the Porte respecting the manner in which the Turks treat Russian prisoners and Russian wounded, and has asked the concurrence of the other Powers in the matter.—The Mansion House Relief Fund on behalf of the distress in Southern India now amounts to £23,000. Her Royal Highness the Princess of Wales has given £100 towards it.—The fighting in the Schipka Pass was still proceeding yesterday afternoon. Russian official despatches state that the repeated attacks of Suleiman Pasha have been repulsed with heavy loss.—A despatch from Osman Pasha states, that on the 21st instant he repulsed a Russian reconnoissance to the westward of Plevna.—OBITUARY — Major General Thacker.

PASSENGERS SAILED.

Per P. and O. Str. *Bangalore*, 17th, additional :

For Southampt n.—Mr Kenneth Murray, Mr A Rogers, Mr J Bauldrey, Mr J R we, and Licut Mayhew R A.

For Brindisi.—Mr C Norfo.

Per P. and O. Str. *Malwa*, 24th :

For Southampton.—Mrs Russell Colvi , Mr R Groundwater, Capt and Mrs Le Breton, Mrs Peterson and two children, Mrs R B Sedgwick and child, Mr Cowasjee Mookerjee, Mrs and Miss Hynes, Mrs Eastall, Mr W J Preston, R E, The Hon Mrs O'Callaghan, Mr Bennet, and Colonel Swinhey.

For Brindisi.—Mrs F E Cunningham, Mr H M Tobin, Mr A Le Home.

For Venice—Mr A W Lander, Lt Col W F Pridivet and three children, Capt G E Reade.

PASSENGERS ARRIVED.

Per Str. *City of Baltimore*, 16th from Liverpool :

Lieutenant J Connell, Mr J C stain, Mr J G Pope, Mr W Hill, Mrs Hormusjee, Mr H E Steel, Major Bane, and Mr G Balfour.

Per P. and O. Str. *Geelong*, 22nd :

From Southampton.—Co mander T Andy, RN, Mr Haygarth, Mr Mapp, Mr Hall m, Mr Johnson, Mr Smith, Mr Walter, Mr Pitt, Mr Rolls, Mr Currie, Mr Aspin, Mr Hackney, Mr Parslow, and Mr Turner.

From Venice.—Mr and Mrs. Melville, Mr E J Webster, Captain Harrison, and Mr F Fedden.

From Brindisi.—Mr A P oung, Lieutenant R H Brown, Lieutenant R Gardiner, RE, Cololel Wauchope, Dr Griffiths, and Mon Granger.

Domestic Occurrences.

MARRIAGE.

MORRIS—MACKENZIE—August 14th, at Christ Church, Byculla, by the Rev. G C. Reynell, M. A, William Morris to Marie Anna, widow of the late Donald Mackenzie.

DEATHS.

PRIDEAUX—August 1st, at the British Residency, Bushire, Persian Gulf, Mary Frances, wife of Lieut.-Colonel W. F Prideaux, aged 33 years.

TAYLOR—August 17th, at Bombay, Elizabeth, wife of Frank Taylor, late of Jubbulpoor, aged 32 years.

"BOMBAY GUARDIAN."

Subscriptions received from 18th to 25th August 1877 at the new rate.

Captain T. C. Purcells, 18th August 1878, Rs. 7-10; D. Navalkar, 31st August 1877, Rs. 1; Dr. W. P. Partridge, 1st April 1878, Rs. 6; T. G. Firth, 27th December 1877, Rs. 7-10; Ebenezer Brown, 23rd August 1877, Rs. 1; Sergeant Bettsworth, 2nd June 1878, Rs. 9; Dr. J. Vitters, 31st March 1 878, Rs. 6; H. Todman, 23rd November 1877, Rs. 4; Abel S. Malhar, As. 8 instead of Rs 8.

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